

ZION'S HERALD AND WESLEYAN JOURNAL.

Published by the Boston Wesleyan Association, for the New England Annual Conferences of the Methodist Episcopal Church.

Vol. XXI. { REV. A. STEVENS, EDITOR.
FRANKLIN RAND, AGENT.

BOSTON AND PORTLAND, WEDNESDAY, FEBRUARY 20, 1850.

TERMS, \$1.50, STRICTLY IN ADVANCE. } No. 8.
OFFICE, No. 7 CORNHILL, BOSTON.

REVIVAL AMONG THE WESLEYANS IN ENGLAND.

BRO. STEVENS:—"As cold water to a thirsty soul, so is good news from a far country." You referred some weeks since to a remarkable revival of religion in Cornwall, Eng. Robert Bond, of the Redruth circuit, has furnished for the Jan. No. of the Wesleyan Magazine, a detailed account of this gracious work, which is so deeply interesting that I am persuaded you will gladly give space for some extracts in your columns. After referring to the fact, that the approach of that awful messenger of God, the cholera, seemed to move the people with fear, and rouse them to flee with earnestness to the ark of safety, the writer says: "The first Sabbath in September, when this gracious work commenced in Redruth, was a day that will never be forgotten. One great and momentous concern seemed to pervade the mass of the people. One intense and agonizing inquiry was heard in every direction, 'What must I do to be saved?' For some days subsequently, domestic engagements and matters of worldly business seemed to be suspended, that the people might seek the salvation of their souls."

During the forenoon of the following day an awful circumstance occurred in the town, which the writer says, "seemed to increase the depth and intensity of the widespread spiritual feeling. A young man, who had died of cholera on the previous evening, was carried through the town to be buried in the parish church-yard. As is customary here, a hymn suited to the melancholy occasion was sung as 'the mourners' went along the streets.' This being but the third case of death from the prevailing disease, the spectacle excited profound and awful interest. * * * As the procession passed along in slow and solemn sadness, a groom, in the service of Lady Bassett, of Theidry, was waiting at a shop in the principal street for a bird-cage which he was to take home. The spirited horse on which he rode took fright, it is supposed, at the cage, became unmanageable, started off at full speed in the direction of the funeral procession; and, on reaching it, plunged into the midst of the mourners, leaped over the coffin, and killed the bereaved father on the spot—besides seriously injuring the groom and one of the mourning party. This tragical occurrence produced deep and general emotion; tears and lamentations were marked on every hand; every countenance wore an aspect of sorrow, and an impression seemed to be extensively produced, that this 'visitation of God' was another of the 'ways' in which he was 'working with man,' to 'deliver his soul from going into the pit,' and to admonish him by his 'terrors' to secure a preparation for eternity."

"At the prayer meeting in the evening, sixty persons were in deep distress, crying for mercy, the greater part of whom found peace through the blood of the cross before the chapel was closed; which was not, however, until between three and four o'clock in the following morning. The fast day observed by the connexion as a season of humiliation and prayer on account of the pestilence, was a memorable day in this town. Public meetings for prayer were held at seven, twelve, half-past two and six o'clock, at which a thousand persons attended. In the evening at seven o'clock, at least two thousand persons were present, while the writer endeavored to improve the awful visitation in a sermon on 2 Chron. 7: 13, 14: 'If I send pestilence among my people, &c. The occasion was one of deep and hallowed solemnity.' * * *

Having given a particular account of the work in different parts of the circuit, the writer continues: "Thus, within one happy, hallowed month, upwards of eight hundred souls have been 'translated from the kingdom of darkness into the kingdom of God's dear Son'; and they are now 'walking in the fear of the Lord, and in the comfort of the Holy Ghost.' And if we take into the calculation those who have been added to the other branches of the Methodist family in this neighborhood during the same period, the number of conversions which have taken place within the bounds of the Redruth circuit, (extending little more than three miles,) cannot be less than fourteen or fifteen hundred."

"When we look at what God has wrought among us, we can only wonder and adore; 'our mouth is filled with laughter, and our tongue with singing,' while we say among the people, 'The Lord has done great things for us, whereof we are glad.'"

"All honor and praise to the Father of grace, To the Spirit and Son we return!
The business pursue, he hath made us to do,
And rejoice that we ever were born.
In a rapture of joy, our lives we employ,
The God of our life to proclaim;
'Tis worth living for, to administer bliss
And salvation in Jesus' name!"

Since God has said, "whoever offereth praise, glorifieth me," it was proper that these brethren, who had previously sought the Divine blessing by fasting, humiliation and prayer, should now that their prayers had been answered, "enter his courts with thanksgiving." Accordingly, we find them devoting Wednesday, Oct. 10th, to public services to improve this gracious visitation of the Spirit, and to glorify God for the great things he had done for them. At 3 o'clock in the afternoon, the Redruth Chapel, "the largest in the West of England, was crowded," and a "most appropriate and effective discourse" was delivered by Rev. Robt Young, chairman of the district. Rev. E. Merriam, (Baptist minister) "whose catholic spirit was admired by all present." "Thus ended," says Mr. Bond, "a high day in our Zion, which, it is believed, will not be forgotten by those who were privileged to join in its solemnities and pleasures, and will even be reviewed with satisfaction amidst the glorious employments of a brighter world." In regard to some main features of this revival, he states that "the far greater number of those who have been brought into the liberty of the children of God are adults. * * * There are, however, some interesting cases of young persons, and even children who with engaging simplicity and gravity will praise God in stating their experience, that their 'last days have been their best days.'" One of these, on meeting the writer on his way to a prayer-meeting, said in a firm and

exulting tone, "Glory be to God for what he has done for me!" "And what," it was asked, "has he done for you?" Looking up to heaven, with joy beaming in his countenance, he emphatically replied, "SAVED ME! Praise his name!" "Then you love him?" it was responded. "O yes," said he, "with all my heart." I then admonished him to watch and pray, and "cleave unto the Lord;" and "he went on his way rejoicing." In one of the villages, nearly all the young men have been led to seek the Lord. * * *

Very aged persons, also, have felt the power of Christ to "save to the uttermost;" and it is delightful to hear those who have the snows of double-tighty and ninety winters upon their venerable heads, joining in a hallowed rivalry with the youthful converts, and contending which party have most cause for gratitude, and who shall praise the God of their salvation the most fervently. In more cases than one individuals who, as it afterwards appeared, were under deep convictions, which they strove to suppress and conceal, and whose deep concern agitated even their bodily frames, sent for medical men, who, finding their attentions unavailing, because unsuited to the disease, honestly said to the patients, "You had better send for the Methodists to pray with you; they will do you more good than I can." A pious man, on visiting one of these cases of heart-disease, said at the same time holding up the Bible, "this is the remedy you want—here is a balm for your wounds and a cordial for your fears." The heavenly medicine, God's own word, was received with faith; the patient was "made whole," and said with one of old, "I will extol thee, O Lord my God, I will give thanks unto thee forever." In one of the country places, a woman who had been powerfully wrought upon by the spirit of conviction, was about to retire to rest at night; but before doing so, she knelt down by the side of her bed to implore the divine forgiveness and blessing; when in a moment the Lord whom she had been for sometime seeking, so filled her soul with peace and joy that, like the philosopher who, on suddenly solving the problem which had long puzzled him, started from his bed at midnight, and ran into the streets crying, "I have found it!" I have found it! so she, in like manner ran to the chapel where broken-hearted penitents were crying for mercy, and published to all present, in the most artless and exulting manner, what the Lord had done for her soul. In another place, a blacksmith, who found peace with God while working in his shop, ran at once to the chapel, full of ecstasy and joy, to tell the praying people there the good news, that he had found liberty through the blood of the Lamb. I must omit further extracts, having already made this article longer than was intended when I commenced. C. F.

Newton Upper Falls, Feb., 1850.

A VISIT TO THE HERALD OFFICE.

To the Readers of Zion's Herald, greeting:
Our interview with the editor terminated rather suddenly, so much so that we had hardly time to say "au revoir." But sudden as it was, and short as was our stay, we saw something of editorial life, in its various phases and painful circumstances. We can sympathize with the unlucky wight who finds himself on that tripod; and I trust we have gained some knowledge of the duties of agents and correspondents so as in future to save both the editor and publishing agent some trouble, and thus help to make them wiser.

"The wheels of life go down hill screeching,
With rattling glee."

And now, friends, we will make our most graceful salaam to the editor, and turn our backs upon him, leaving him alone in his glory, for which no one will rejoice more than himself. As we turn around to the left, we perceive a glass partition, separating a back from the front room; looking through you perceive a number of men and boys standing up before a kind of frame-work, busily engaged in picking up something, and putting it carefully away; this room is the printing office. Formerly this work was done in another building, but since the agent has become the publisher of the Herald, the work is brought into greater compactness. This department is under the immediate supervision of Mr. Rogers, than whom you will not often see a more diligent and faithful man. Here the work is done, friends. You see a number of frames standing up like an old fashioned writing desk; on each one rests a case of little square apartments filled with type. And these little bits of lead are wonderful things; as the art of printing concealed itself for so long a time, so improvements in the art come slowly. In making these types, for instance, each one must be cast by itself, by a strictly manual or hand process. And so in setting them up, each must be taken up by itself, in the fingers, and dropped into its place. And now, gentle or gruff reader, just take the Herald and spread it out upon a table, if you have one large enough, and cast your eye over the multitude of letters composing the contents, and then reflect that every one, amounting, probably, to about 300,000 different particles, must be set up, and then distributed or put back each into its box, every week; or take a pointer and undertake to count each letter in one paper, and the thought of doing it will weary you. Ha, I hear you say, "I pity the printer!" Let me ask, do you pay the printer? Now do not get offended, I am not hired to do you; I write for my own recreation, and set down some things as they occur to my mind. And I am right well aware that readers of newspapers often grudge the small pittance paid the printer, because it is only a paper! not considering that scarcely any of the arts mechanic require so much of the oil of the elbow as this science. A rise in the subscription price would cause a collapse in the career of any publication. And still, when your grocer tells you that tea is five cents per lb. higher, you do not take to the water; or if you are told that tobacco has advanced in consequence of the expected dissolution of the Union, you do not eschew the weed, or resort to that compound discovered by a Western chemist as a substitute for it, which he says is "full as nasty, and a good deal cheaper." No, indeed! you chew on, singing as you go,

"We three brothers be,
In one cause;
Tim snuffs, Tom puffs,
And I chaws!"

Shame on the man who will deny his family a religious newspaper, a medium of knowledge so important, for the paltry sum of one dollar and fifty cents, and squirt out saliva from his filthy mouth, which it costs ten dollars per year to color red! I saw a man leaning on "the picket fence" the other day, conversing with the agent; I heard him say, "I have not paid for last year, but if you will take a dollar and a

half for that year, I will take it still—otherwise stop it." "But," says the agent, "our published rule is, if not paid until the close of the year, two dollars will be charged." Now that subscriber well knew this, and yet let it run on without payment until the year expired, and then because the agent would not acknowledge that this notice was a "standing lie," stops his paper to save fifty cents! I was mortified to learn that the subscriber lives in Maine; I did not think that blessed old State grew anything so small!

Where are we? Ah, in the department of labor, honorable, manly toil. You will observe, then, that first the form or the outside, (i. e. the first and fourth pages of the paper) is made up and struck off, and then the inside (the 2nd and 3d pages) goes through the same process.

It is getting toward the last of the week, and time presses; the hands are putting on more steam, the editor's pen is scratching with increased vigor—the little fellow called the printer's devil is running to the editor's room more frequently than usual, with that old request, "copy sir,"—want two lines to fill a column;—and shears, and paste and pen are all put in requisition. And you must not forget what a great task is the reading of the proof—for when an article is first set up it often presents a horrid face, and especially if the type is a boy; and then the proof reader must take the copy of each article and compare it with the original, and then the head printer goes to the form, going all over it, taking out a letter here and a word there, and substituting others; and this two or three times, and even with all care, now and then a luckless wight will find nonsense in his communications. (though perhaps the type is not chargeable with it.) Altogether it is a great task to bring out week by week, a good, readable, fair looking sheet. But, friends, we must pause; my long articles are already tabooed; our next and final visit shall be on the day of the issue—a great day this, in the office.

Feb. 14, 1850. M. T.

LETTER FROM THE MARSH.

Scenery—Ramble—Incident—First Methodist Meeting.

I opened my eyes—no, rather my eyes opened upon a beautiful scene this morning. Shut up in your sanctum noninterfrensque—I believe that is the word; it means "Hands off of the manuscript"—you are not sensible to the gorgeousness of the beauty sometimes surrounding my observatory. I happened to rise before Sol reached the Eastern limits, and when he came up it was through an immense mass of ice, his warm beams melting a pathway, till his golden disc became full and glorious above it. There was a mist over the forest and marsh yesterday, resulting in a gentle rain at nightfall. But nature's breath retreated suddenly to a wintry corner in the night, frosting the woody skeletons and freezing the tide water several inches. It is ice—ice, now, on the meadows, on the trees and on the roads, and the almost horizontal rays of the sun, coming through a cloudless atmosphere, give the scenery an exceeding splendor. All around is a silvery ocean, glistening in dazzling brightness, while the orchards and forests, painted seemingly upon a mine of silver and burdened with the silvery foliage, are brilliant in every direction with the hues of the rainbow. And then, the heaving, glassy swell of the ocean, as it rolls inland from its birth-place far out at sea, breaking and overwhelming in its progress the mimic icebergs, bursting into foam and throwing up a crystal wall, and heaving a perfect kaleidoscope of spray and rainbows. It is a scene irresistibly enchanting, awakening a world of feeling by its more than mortal beauty. But hark! The morning breeze is singing a requiem for this glory through the tall tops of the silver pines. The forest trees are wrestling feebly in the rising wind, and with a mournful rustling are casting off their silvery dress. "Passing away" is the beauty and the glory of the morning; and the sigh as it sweeps through the orchards, quivers their frosted boughs to the earth, tearing their delicate robes into thousands of atoms.

And the charm is broken. Well, let us try the strength of the ice, and iterate a while across the river. Take the trouble, if you please, to transport yourself over the grassy meadows to the bridge yonder. Says a British divine, "it is the spirit of the soul's natural piety to alight on whatever is touching or beautiful in every faith, and take thence its secret draught of pure and fresh emotion." Treat gingerly along here, or we may experience emotions not quite so pure as they will be fresh—unless, indeed, we should see the milky-way. If the soul has any natural piety, perhaps we may strengthen it a little, over here.

I passed a few years of my boyhood in this town. To enter it is almost like getting home again after many years of wanderings "to and fro," and of violent struggles with the world. The town and the river are here the same nearly as, in days long gone—both the friends, my boyhood's friends are changed to themselves and to me, and I to them. The friends whom I knew, as I knew them, are dead. I see some occasionally, but like apparitions of the past, they only bear a similitude to what they were. The familiar sunshine and beauty which played around them in youth is gone; the once lovely and loving, now they are actors in the unsympathizing and hollow mummery of the world, have changed in heart and spirit to them.

We will take a turn through Olive Street. In the "passing crowd" there are new faces, and yet in all there is a familiar Yankee expression that makes one feel as if he were among his kindred. Now and then a visage heaves up in striking contrast with its fellows, with a cold and heartless stare that would be unmeaning were it not referable to a gross and exclusive selfishness. There is one—and the countenance does not belie the nature, at all. I happen to know something of his composition, and there is no place in him for religion or humanity.

"Nature made him for another planet,
And pressed his soul into a human shape
By accident."

Once in a while you meet with such beings, who seem to possess nothing in common with our humanity, and to have no affinity with our race; they are exceptions to the general rule, that beneath the cold and selfish gloss of the world there are streams of goodness in the full and beautiful exercise of the noblest duties.

There is a middle aged man, sitting on the step there, reading. His garb is old and much worn, and he looks enfeebled from poverty and disease. Rather cold for such a purpose, I should think. He is intent, just now, on his book, and he notices neither my approach nor the passers by. I will speak to him. You are

very studious, my friend; what book have you that so engages your eyes?

"It is the Holy Bible, sir."

"That is the best of books, and you love its truths?"

"Oh yes, sir, I do love them. I am never without this Bible—you see it is old—my mother gave it to me many years ago—it has been with me ever since—and though I am poor and sickly, yet I am relieved and comforted by the blessed promises I find here. God has been good to me here, but he will be very good to me hereafter, for he will take me to heaven."

You have buried those truths in your heart, then, and experience their support and joy. God bless you, Christian. Jesus is the poor man's Saviour, and the Bible is the poor man's treasure. Keep that blessed book ever with you, and Jesus in your heart the hope of glory, and, like Lazarus, you will find a rest in Abraham's bosom, when you are able to labor any."

"I do a little something when I can find it, but I cannot do much."

Take that, and the Lord be with you. That voice sounds honest, and that heart bears its sufferings meekly and well. Beneath a forbidding exterior, and repulsive, even, God communicates that joy which no man can take away. Unvalued as he is, God is not ashamed to be called his God. Bless the great Father Spirit for his truth and love. You see that house with a porch, there, on the corner of this and Congress Streets? Well, in that corner room the first Methodist sermon was preached in this town. There were just eleven persons to hear it. The preacher was Rev. John E. Adams. I remember just how he looked, how he sang, and how he preached. I have sat on his knees and heard him preach. "Schoolmaster" a good many times. There was a boast in those days that the Methodists could get no foothold in this town, and strong efforts were made to keep them out. Jesse Lee may have preached here many years before, but Methodism took its rise in town from that first meeting in that house, in that corner room, with eleven persons for an audience. The associations clustering round that room are very pleasant. The old house, and the pear trees, and the little bit of a garden spot, and the corner room, look just as they did thirty years ago. Reformation John Adams followed Father John F., and he went down to the Jopka school-house, and a revival commenced there, and it became a stated appointment. There are two Methodist meeting houses in the town now.

Correspondents ought to be short—I think so. Adieu—for want of paper. H.

PERSONAL EFFORT AND EXAMPLE.

At a meeting, several years ago, the leaders were presenting their class-books for the inspection of the minister. One good brother had but a very small class, it had continued stationary for years. Our friend whispered in his ear, "Brother, for a long time you have had but a few names at the head of that paper; why don't you get some of Satan's servants brought down to the foot of the cross? He has too many of them; get some of them converted, and fill your paper with their names."

The good man thought it reflected on his efficiency as a leader, and exclaimed aloud, "All persons are not such good recruiting sergeants as you are."

This drew the attention of the meeting; and some, who had been troubled upon the subject in their own case, were roused; and, lest he should come down upon them once more, several eloquent speeches were made, with convincing arguments, showing why he was more successful than themselves. One very strong reason was suggested, "That he had a talent peculiar to himself; and that neither God nor reasonable men would require them to do what he did."

For sometime he endeavored to prove that they were wrong, but to no purpose; at length he could keep his seat no longer, and claimed the floor for a few minutes.

"Brethren," he said, "let us look at and inspect this man of 'peculiar talent,' and see how or whether he differs from, or has advantages over the leaders of this meeting."

"First: Is it in his riches? No; he is as poor a man as any among you. Then it is not in his wealth."

"Second: Is it in his influence, flowing from high connections, or having been born and bred in your city? No; he has no natural relations here; and, moreover, he is a stranger from the north of Ireland; who, after being worn out in the army, came to your city with a shattered constitution. Therefore it is not in his connections nor in his health."

"Third: Is it in his beauty? No; he is as coarse looking a man as any of you."

"Fourth: Is it in his learning? No; for he has never been at school to learn to read or write; but he has good reason to suppose many of you have been favored with expensive educations. Here you have the advantage of him."

"Fifth: Is it in being master of his time that enables him to do what you think yourselves incapable of doing? No; he must attend to his business from six in the morning till eight in the evening, and he has no time to visit till late at night. Here he stands on no vantage ground."

"Sixth: Does his success arise from his eloquence? No; for want of learning he has barely words to express his ideas. Here he is inferior to his brethren."

"Seventh: Is it his talents that do the work? No; he has just one talent; and as I hope you are all converted men, you have, at least, one also; for as God commands every soul he converts to 'go work in my vineyard,' and always gives them a talent to occupy till their Lord calls them to an account, blessed be God, he has given me one also. Neither in this has he any advantage."

"Eighth: Well, is it in his holiness? No; it would be well to suppose he has as much grace as most of you."

"But, notwithstanding, there is a great difference between him and you; will you allow me to tell you wherein it lies?"

"Well, when you are toasting yourselves at your parlor fires on winter nights, or indolent by lounging at home on summer evenings, he is scamping from Blackpool to Evergreen, from the Custom House to Dyke Gate, from north to south, from east to west of the city; in the darkness of the night, in all weathers,—hall, rain, wind, or snow; from cellar to garret, to rich and to poor, to see who he can get to lend an ear to his counsels. He patiently listens to their complaints, he has a shoulder for all their crosses, he lets them feel he loves them by taking a kind interest in what concerns them, and gives the best advice he can for both worlds; in this way he convinces them of his disinterested love, he gains influence, he prevails upon them to attend the preaching of God's word, to read it at home, and pray for the Holy Spirit."

By these means they are brought under a concern for their souls; he gets them into his classes, and they are soon converted to God. This is the way, my brethren, he fills his ranks, and his classes overflow. Has he made a secret of his plans? Has he not over and over again urged you to adopt the same measures, insisting that equal causes will produce equal effects the world over? and he now, in the name of God, humbly presses the same upon your consciences. If you will go and do likewise, the same results will surely follow. It is not in the man, but in the manner in which his talent is occupied."

All the leaders dropped their heads and were silent, with the exception of one very clever local preacher, whose feelings were not unlike young Elihu's, when he saw that Job had confounded his three counsellors, Eliphaz, Bildad, and Zophar, and said, "Behold, there was none of you that convinced Job, or that answered his words. Now he hath not directed his words against me; neither will I answer him; with your speeches. They were amazed, they answered no more; they left off speaking. When I had waited, (for they spoke not, but stood still, and answered no more;) I said, I will answer also my part, I will also show mine opinion. For I am full of matter, the spirit within me constraineth me. Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles. I will speak, that I may be refreshed: I will open my lips and answer." Job 32: 12-20.

Thus it was, probably, with this good brother. He threw his soul into it, and reasoned powerfully. Men will make speeches, lay down rules, and discuss principles; yes, do anything and everything but the "real matter-of-fact work" hard, patient, steady, humiliating, and painful drudgery of saving souls from hell; in the shop, as in the parlor; in the cellar, garret, street, or field, as in the house of God. When he had refreshed himself the venerable man rose and asked the brother, "Don't you keep a shop?"

"I do," was the reply.

"Well, suppose I could tell you of an article, by dealing in which, on fair and honest principles, you could clear five hundred pounds per annum, would you not come to me to learn the secret?"

"I would."

"I believe you; and what does this prove in your case, but that you love money better than the souls bought with Jesus Christ's most precious blood, else you would have come to me to learn this wonderful charm you conceive I possess for converting souls."

The person who related the above, concluded by remarking: "That local preacher entered eternity soon after, and he now knows whether he won as many souls for Christ as was possible in his state of probation."

Conversing with this "good soldier of Jesus Christ," the other day, he remarked, "Once, only, these thirty-two years have I been obliged to part with one from my class, whom I thought a true penitent, without obtaining pardon," adding, "I let not a penitent rest till he has obtained this blessing, for the following reasons:—

"First: It would grieve the Holy Spirit.

"Second: It would prove my want of love to souls, and faith in the truth and power of God. The Samaritan not only touched the man who had been robbed and wounded by the thieves, and left half dead, but, after binding up his wounds, he lifted him on his beast, and brought him to safe lodgings."

"Third: It would give Satan many advantages in perplexing and distracting the mind.

"Fourth: It would set a bad example to all who may be present, as well as to those who should hear of the circumstances."

"Fifth: It would tend to weaken my own faith; but I want it strengthened both in myself and others."

"Sixth: As unbelief is the awful, damning sin under the Gospel, he who can be the means of accelerating its destruction in the heart of another, and does not; neither loves his neighbor as he ought, nor is he a loyal subject of his heavenly King; nor ought he to be very confident of his own adoption into the family of God."—Rev. James Caughey.

THE SPIRIT OF COMPROMISE.

There is a question which I would fain raise in the mind of every professed child of God in the land—Does the Gospel admit of compromise in matters of faith and duty? Briefly let us examine the matter.

And, in the first place, inquire, what is implied by compromise in this relation. It is obviously enough, a base surrender of duty, or part of duty, in consideration of some imaginary equivalent. It is complying with the dictates of a carnal policy; it is walking according to that wisdom which is foolishness in God's sight. In short, it is attempting to serve God and the devil, at the same time. Such, in brief, is compromise in matters of religion.

Now, in the second place, as to its motives. There are two leading ones;—worldly interest and fear of man. But as in many particulars they are identical, I confine myself to the latter. Truthfully the Scriptures say, that "the fear of man brings a snare;" The Christian who compromises, does it, most frequently, through fear of the world. It is not simple neglect; it is not mere omission; it is not a matter of oversight. It is as if Peter and John, when by the Jewish Sanhedrin they were commanded "not to speak at all nor teach in the name of Jesus had obeyed so far as to escape the threatened vengeance of the high priests and elders, instead of obeying God as they did;—as if Daniel had submitted and yielded obedience to the decree of Darius, instead upon learning it, going into his house and kneeling down upon his knees "three times a day, and prayed and gave thanks unto his God, as he did aforetime." The Christian who makes such a compromise does it intelligently. He thinks of it, looks at it, weighs it in his mind, and after vain attempts to reconcile a neglect of known duty with righteousness and true holiness, he consents to believe a lie, consents to sell his birthright for a mess of pottage; consents to yield up a portion, often a large portion, of the territory of his soul to Satan, where he can enter in, take possession, and set up the standard of his kingdom. In short, he consents to enter into, in part at least, the service of the devil.

But alas! where is his trust in God? where his faith in the gracious assurance and heavenly promises of the Bible? In the righteous and merciful government of his heavenly Father? Where that spirit of martyrdom, which would enable him to walk through burning coals and flaming fagots, right up to the lofty standard of Christian duty? and which every Christian ought to possess, and may through Christ who helpeth them. Ah, has not the fear of God

given place to the fear of man? Has not faith given place to sight? Has he not cut the cable of his Christian security? and by consequence, is he not drifting out on to the wild sea of human policy, shivering amid its furious and fitful blasts, and tost by its agitated and storm-created billows? Is not the love of truth as it is in Jesus abating within him? Having departed from the waymarks of rectitude, in one or more particulars, does not his perception of truth become more and more obtuse, and the overshadowings of a carnal security, while in the wrong, gather like the mists of night around him? And now, do not the ways of holiness seem hard, her path steep, and rough, and difficult? do not lions gather before, mountains rise to obstruct his way, and yawning, fathomless pits open at his feet to swallow him up? Does not the truth, as it is whispered in his ears by kind and faithful brethren, the warnings, the notes of alarm, the healthful words of reproof and earnest admonition, do they not all grow offensive in his ears, and seem wholly ungenial to his spirit? And so far from being a moral luminary in the dark world, the light within seems nearly extinct, and its feeble glimmering can scarcely be discerned, like an expiring candle flickering in its socket. No longer do the stars in the firmament above, by the golden radiance which they reflect upon us, invite him up to a more exalted and incorruptible estate, but casting his corrupted eyes down to earth, he sees her empty, though gilded baubles, her painted shadows and her showy bubbles, and, having compromised a portion of religion for these, he exclaims in the language of the direct infatuation, "Give me but these, and it is enough." Heaven for him has lost its attractions. All earth, base, corruptible and vanishing earth, becomes the ruling dynasty of his soul. Such are the fruits of this compromise.

O then! Christian, beware of this most insidious of all the arts of the destroyer. "Avoid even the appearance of evil." "Give no place to the devil." Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Do all your duties, religious, social and political, all, of whatever character, as becometh the servants of Christ; and above all, make no compromises with the wicked world; but, looking to God for aid and comfort in every trial, "come off conquerors and more than conquerors," through him who loved us, and died to redeem us by his blood. To whom be glory forever. Amen. A. F. B.

West Newbury, Jan. 1850.

PREACHERS VERSUS MINISTERS.

It appears singular that the practice of calling themselves preachers is so tenaciously continued by Methodist ministers, while at the same time the duty of pastors is urgently demanded of them. Mr. Wesley called his assistants preachers because, and only because, they were unordained; but to the ordained among them, and to the clergy of the establishment he gave the appropriate name of ministers or clergymen. Our Discipline makes the same distinction between ministers and preachers. Is the adherent to the old appellation a tacit negation of the validity of the authority of Methodist ministers, or is it not? Does, or does it not give the opponents of Methodism an apparent advantage in assailing the validity of its ordinations? If they are pastors, and not preachers only, why not adopt the usual appellation, (minister) implying both offices?

January, 1850. WATCHER.

PRAYER MEETING IN PRISON.

BRO. STEVENS:—"As duty and inclination happened to harmonize, I took occasion last week to look in on the hopeful brethren of the Methodist General Biblical Institute, at Concord, N. H., whom I found hard at work 'digging roots.' Now do not laugh, I insist, for that is just what they told me. I stupidly neglected to inquire what roots they were to be sought in winter; but an indistinct recollection floats in my eye—of some word of learned length!—my sea of mentality, of some very un-English terms, such as "Novum Testamentum Graecum," and "Biblia Hebraica," if I do not forget. Perhaps some of you erudite Bostonians can decipher these hieroglyphics. If so, please oblige your humble servant, &c. &c."

If enough has been said for a fashionable introduction, we will now approach the text.

While I was in Concord, Rev. E. Smith, the excellent chaplain of the New Hampshire State Prison, honored me with an invitation to attend a prayer meeting in his "charge," which I was the more desirous to do on account of having some old acquaintances boarding at public expense within the walls, (rather a suspicious fact to confess "through the medium of your excellent paper," but I do not intend to sign my name.) When the prisoners came from their cells into the hospital, it was not easy to suppress the conviction that I had been there before,—no disparagement to your correspondent, Mr. Editor.

In every truth it was good to be there. It has not often been my happiness to attend a meeting of equal interest. The addresses to the Father were in the main intelligent, fervent and humble, and some gave penetrating evidence of deep and intimate communion with God. The thought would suggest itself that it might be well to send some forth to bless by their example the convicts of a higher tribunal without the circumscription of granite.

Bro. Smith, notwithstanding the burden of enfeebled and precarious health, has surmounted obstacles in the delicate duties of the chaplaincy, which few men are bold enough to encounter. He has indeed labored "in weakness and painfulness, in watchings often," and with discouraging jealousy in the coming of the early dawn of assured hope, and a season of refreshing came. The good seed sprang up with a rapidity of growth truly astonishing, and greatly to His praise who in due time rewards the husbandman's toil with waving harvests.

Our brother now numbers about twenty in his little flock, who give such evidence of piety that even scoffers at inward religion are compelled to admit the reality of the change. This should afford new courage to those who "preach to the spirits in prison."

BETA.

BIRTH AND DEATH.

Those born once only, die twice—they die a temporal, and they die an eternal death. But those who are born twice, die only once—for over them the second death hath no power.—Jay.

WEDNESDAY, FEBRUARY 20, 1850.

READ T. S.

The Agent continues this week his acknowledgment of new subscribers. We know not yet how near the requisite amount of increase they reach, but have no doubt that when the acknowledgments are through, it will be found that a large addition remains to be made before we can feel that the experiment of our reduced terms is secure. Some of our brethren have done nobly for the paper, others have done nothing; if we could but rally the latter to our help, the experiment would be successful beyond a doubt. It must be understood that in pleading for this purpose we are not pleading for ourselves; our own individual interest cannot be affected by the experiment. We are concerned only for the success and usefulness of the paper. It can be said, without egotism, we trust, that the wider circulation of our organ would be useful to the church, and we solemnly believe that twice its present circulation might be secured if our brethren, the agents, would so determine. If we would have our people interested in our common affairs, we must have them informed about them; the incessant reiteration of them in a weekly sheet cannot fail to enlist an interest for them. The *esprit de corps* is thus kept alive, the church is pervaded by a common sentiment, and its great interests kept prominently before it. In this manner does the public press become an instrument of incalculable potency. Give it, then, full play among our people, if you would enlarge their denominational sympathies and call out their energy for our great denominational interests.

We can hardly emphasize this point too much. Let any brother of the ministry to whom this appeal is addressed, suppose himself destined for a number of years of such a vehicle of religious intelligence and sympathy, deprived of the knowledge of the passing events and great movements in the religious world, and to a great extent of even those which are taking place in his own denomination, what could be his interest in them? How must his religious energies and sympathies slacken under such a privation? Why, we can hardly conceive of such a man being in a condition to do the work of a Christian minister in this age. What then must be the effect of such a privation on the churches themselves, the people, and their official representatives? Is it not manifest as daylight that in order to have an enlightened and liberal patronage of our great religious interests, we must circulate among our people the organs of those interests?

The necessity is especially urgent among us Methodists of New England. Many of our churches are of recent origin, and composed of members who were trained to other opinions both in theology and ecclesiastical economy; we know some societies which are quite unmanageable by reason of their crude notions of Methodism. Now next to the prevalence among such of a good revival spirit, we can conceive of nothing so necessary for their right training as the habitual and liberalizing influence of a good organ of the church. If, then, dear brethren of the ministry, you would have your societies take larger views of our common cause, if you would have them more liberally sustain its finances, both local and general, if you would extinguish the narrow notions and narrower habits which sometimes meet you so repulsively, take into co-operation with your own labors the influence of your organs.

How easy would it be for you to do this, if not indeed to quadruple the range of your paper, if we were only to attempt it systematically and energetically? The conferences are approaching; shall we not do up the proposed work at least, and secure the reduced terms, by their sections? There is one course that would do it, and which we think would be to find generally impracticable, viz., for each preacher to propose to double immediately the subscription list in his society. Now we have not on our books a single locality where we think this proposition would not be applicable, and if it were to be publicly presented in the respective societies as a formal and simultaneous measure, in view of the cheapened price and for the general outspread of the influence of the Methodist press, could it fail to be greatly successful? There are, we trust, large-hearted brethren, who on reading this article will say it can and shall be done, in their own charges at least. And that "can and shall" will do it. Then

"Once more unto the breach,
Dear friends, once more."

Such an effort would put large sums into your own hands as commission; it would scatter your organ broadcast through all our population, and appreciably affect all the great interests which it represents.

MR. CLAY'S COMPROMISE.

We gave last week a few remarks on Mr. Clay's compromise propositions, not directly taking side for or against them, except in one instance—by proposing to wait till we could see more fully their application and prospect. Since our article was written his two great speeches have reached us. They are distinguished by his former directness and lucid logic, though not so much by the affecting eloquence of his earlier efforts showed him to be a master, and which the exigency of the nation might at present awake. His patriotism and even impartiality appear strikingly in these speeches. They present the strongest and most candid representations against slavery yet made in our National Legislature by a statesman from the slaveholding States. Far short as they are of the true anti-slavery orthodoxy, we believe no anti-slavery man will read them without gratification at their occasional reflections on slavery and the slaveholding policy. Unquestionably these efforts of Mr. Clay will lay forward very materially though indirectly the anti-slavery sentiment of the country. And yet we have risen from the reading of these speeches more dissatisfied with his terms of compromise than we were before the speeches arrived. Several of his compromise propositions were not fully to our liking; such as the continuance of slavery in the District, till its citizens and Maryland should consent to emancipation, &c.; but as these were mostly such as the moral progress of the public sentiment would provide for, and related to matters which could not well be anticipated before the suitable moral preparation of the public mind, we did not attach the highest importance to them. There was one point, however, to which we more directly took exception, though we wished to see Mr. Clay's fallow exposition of it before we condemned it, viz., the proposition for more stringent laws for the restoration of fugitive slaves. The second speech of Mr. Clay gives at large his views on this subject. They are presented with his usual frankness, and do not blink the matter in the least; but we are compelled to say that if we comprehend the sentiment of the North they render all hope of compromise nugatory.

Mr. Clay avows himself favorable to the utmost provisions for the reclamation of the escaped slave. We do not believe that the public sentiment of the North will tolerate any laws on the subject contrary to the later enactments of some of the free States respecting it; those enactments admit the constitutional right of the slaveholder to recover his slave if he can, but prohibit his use of the local officers, prisons, &c., of the State for the purpose. We said last week that laws which are incompatible with the moral preparation of the public mind for them, are useless; the remark is especially applicable to this subject. Any laws requiring the interference of Northern officers or citizens for the apprehension of men fleeing from the abominations of slavery must be morally and absolutely impracticable. Our legislators must be aware of this fact, for its evidence stands out on the very surface of the public mind. If any such laws are enacted by Congress, it must be with the previous understanding that they are to be, and of necessity must be, a dead letter. If Congress should even provide federal officers to administer such laws in the North, their impracticability could scarcely be lessened; public sentiment would degrade such an office below the dignity of the hangman and paralyze it utterly.

We are frank to say that we cannot too strongly express our admiration of Mr. Clay's patriotic effort

to pacify the turbulence of Congress, and his manly and upon the whole, elevated ideas on the subject which occasions this turbulence; but the more we examine the subject the more we doubt the probability of a compromise. Slavery is not like the tariff and the other usual party questions, a matter of mere fiscal or geographical interest; it involves the inexorable conditions of moral obligation. The conscience, the religious convictions of these free States have become identified with it, and no compromise with it that compromises these can possibly be admissible.

WESLEYAN AFFAIRS.

Our English exchanges show that the agitation in the Wesleyan connection still continues. It has indeed reached a fearful degree of violence and acrimony. The organ of the "Reformers" is full of combustion. We cannot think, but with alarm, on the moral devastation which such a sheet circulated extensively must have on the spiritual interests of the people. It is twice the size of the *Herald*, and by reason of its smaller type contains nearly three times as much matter; but we look in vain in its columns for devout reading, such as is adapted to promote the spirit of true piety and charity. It flatters with exciting controversy. It is a strong and almost terrible style of which times of great public excitement characterize almost to madness the writings of the public press. We do believe, as we have repeatedly said, that the policy, if not the economy of the Wesleyan body needs material amendment; amendment which if anticipated would have prevented much if not all of this ruinous explosion; but we cannot excuse the violence of the agitators. It is needless; it must be ruinous to the piety of the excited people; it would sacrifice the highest interest of the church for a secondary one. God cannot approve it, and a calm observer needs but to observe the character of the movement to predict its certain failure so far as a substantive and salutary result is concerned.

The "expelled preachers" are abroad addressing the people incessantly, in the churches of Dissenters and the minor Methodist sects. They are evidently idolatrous men; such men, as under right guidance often do vast good, but who have no calm wisdom for self-guidance, and therefore in heading a movement like this push on impetuously to ruin. We have had such men among ourselves in times of public agitation, but no ecclesiastical eruption in our land ever equalled this in rancor and energy. The leaders have had the impulse (we were going to say effrontery) to follow and dog the officers of the Conference at their public meetings. They have even advertised the public of this unwise and most unchristian design. The following inflammatory card signed by two of the "expelled" officers appeared in their organ of the 21st ult.

RIENDS OF THE EXPELLED, BE ON YOUR WATCHTOWER!
Since our expulsion by the Wesleyan Conference, we have given a statement of our case in various towns throughout the kingdom. We have invited inquiry, and challenged the dominant party to public discussion. We have been met by secret slander and abusive epithets. On Tuesday last, having been informed that the President and Mr. Keenbury intended to hold a public meeting in Bath, we met them in that city to the satisfaction of a large number of the friends there. Should you ascertain that it is the intention of the President to hold similar meetings in your respective circuits, we request you to give us immediate information thereof, and we will endeavor, if practicable, to be present on the occasion. We have no doubt that our esteemed brother, Mr. Everett, if his health will allow of it, will readily accompany us.

SAMUEL DIX,
WILLIAM GRIFFITH, Junr.
Are such men to lead forward a great ecclesiastical reform? Assuredly not; and whoever may have expected good from them must by this time perceive, if his eyes are open, that the movement is thoroughly demagogical, and must result only in turbulence and failure.

The organ of the movement is exceedingly intemperate. It proposes "to stop all supplies from whatever source derived." The missionary cause has already suffered from this insane proposition—a cause which has its momentary usefulness in all the world, and which is presented by the Wesleyan laborers, has according to the showing of their demagogical career into the church from heathenism more converts than all other European Protestant churches put together. Can it be possible that good men will deliberately drag into the vortex of excitement and destruction such a cause?

There are two serious lessons taught by these lamentable scenes: one is, the ruinous impolicy of copying in religious reforms the rancorous course of political agitators. It is contrary to the essential temper of the cause it would rescue, and cannot therefore but be disastrous. The other is, the impolicy of retaining in ecclesiastical economies features which the progress of the times has rendered inapplicable. In the first days of Methodism, when its ministry was but a small band of brotherly, confidential men, the retaining or dropping of a member without a ceremonious process was a matter of little or no importance; but now that five hundred or more members compose the body and all sorts of personal opinions and prejudices are represented in it, the summary treatment of the "expelled preachers" was absolute indiscretion. We showed sometime ago how our own ecclesiastical policy had gradually adapted itself to the times. Our Bishops once had power to restrain the preachers from publishing books, and this power was not usurped; it was given to them by the very preachers themselves; and it was right at that time, for then we had not a literary man in the ministry, except one of the Bishops; we recollect ourselves when there was not a single graduate in our itinerant work, and the publication of doggerel poetry and such had proved restraint for the good repute of the common cause. But how would such a restriction answer now? It would be infinitely absurd and tyrannical. We cannot conceive of its possibility at this day. The Bishops also had in former days the ultimate decision of appeals; and this was also right when our cause was in its infancy and embraced but few who had been trained in the administration of Discipline. The Wesleyan body should have deferred more to the progressive sentiments of its people; it will now probably learn the lesson, though after sad monitions. And let us and all other denominations learn it also, and learn it well. No party, neither that which is in power, nor that which is under its loss by conforming to the just demands of the times. Machinery secures the stability and grandeur of England to the fact that she gradually modified her constitution as the progress of the age required. She has thus avoided the disasters of revolutionary violence.

RELIGION IN CALIFORNIA.

A letter in the *Daily Mail*, of this city, describes the morals and religion of San Francisco as follows: "We have four regular churches here—two Methodists, one Baptist, and one Episcopal—each of which are tolerably well attended. The Methodists have quite a pretty little house erected for their use. The Baptists have held their services under the 'Big Oak.' The Episcopalians are holding meetings in a room adjoining the St. Louis Exchange Bank. The only partition between the desk and the mountable and bar is a rail or curtain. 'What's yours?' 'Brandy and water,' 'whisky, with a stick in it,' and the call of the dealer as he calls out to the players, 'come down' is often and distinctly heard above the clergyman's voice. Two of the ministers heard at the largest gambling establishment in the city. They are frequently looking on at the game, and I have seen them somewhat excited and interested in the play, if the countenance is any index to the soul. This in our good old city of morals, would be looked upon most strangely; but here, where every other building on the main streets is a gambling house, one soon from habit becomes so accustomed to these sights that he does not notice them.

The question of dogs or no dogs, is being discussed in France. M. Roger gives a terrible catalogue of the evils caused by dogs. M. Remilly, in the Chambers, stated that there were 3,000,000 of dogs in France, costing 225,000, or what would feed 640,000 persons—half of Paris. Dogs are injurious to health, kept in small rooms, by consuming oxygen necessary to man. During eleven years, thirty-nine deaths in Paris from dogs. A tax on the dogs will likely follow these curious revelations.

Correspondence.

LETTER FROM NEW YORK.

Success of Sermons in Young Men's Society—Meeting of the late Episcopate—Revivals—Large Addition to the Church.

New York, Feb. 11, 1850.
MR. EDITOR.—It will doubtless be gratifying to every pious mind to be informed that the sermons to young men, referred to by me some two months ago, have been eminently successful, at any rate so far as attendance is concerned; the churches have generally been filled to overflowing with young men, listening with deep attention to the delivery of the discourses.

The lower part of the places of worship have always been reserved exclusively for them. On looking over the large assemblies, I have frequently raised fervent intercessions to the throne of grace, that the words spoken by the servants of the Most High might make an impression lasting as eternity. Many a youth, sojourning in our city may be saved from the allurements of sin, which meet him on every hand, by his attendance on these discourses; and many may give their hearts to God in this and another world for his Christian effort in their behalf.

All the evangelical denominations in New York have been fairly represented in this movement; sermons have already been delivered by Rev. Dr. Spring, Bethune, Cheever, Krebs, Hutton, De Witt, Tyng, and by Rev. Dr. Curry and G. T. Bedell and others; the last was by Rev. Dr. Peck, in the Greene St. Methodist Episcopal Church, on Sunday evening, the 10th inst., from the text, Eccl. 11: 9; the sermon was in the usual style of the Doctor, argumentative and didactic, just the discourse that young men should hear. Four more of these lectures will close the series—the last will be by Bishop Potter, of Pennsylvania.

It may not be out of place to state, while I have been listening to these discourses, while I have been most alive (as it is but reasonable to suppose) would be the case to those delivered by clergymen of our own denomination, and I should say our church has lost nothing by her representatives, and this is the opinion of all with whom I have conversed on the subject. I have spoken above of the sermon of Dr. Peck; the discourse of the Rev. Dr. Curry was from the text, "have faith in God;" an elaborate effort, logical and convincing; some would call it a dry subject, but the speaker invested it with an interest that commanded the undivided attention of the audience; it was aimed at infidelity, of which in my opinion there is more among young men than discloses itself—secret infidelity; the sermon was written and read; this not being the ordinary course of the brother, had a tendency to shake his audience to the roots in the sacred text, for he made no objection to a written discourse on a subject like this; it demanded accuracy and precision, both in words and ideas, and this is best secured by writing. I do not, however, wish to be ranked with the opponents of extempore preaching; I am an advocate for it, as a general rule, provided the minister will follow judicious instructions, such as have been laid down by yourself, Mr. Editor, in a recent paper, and by Dr. Henry Ware, Jr., Harvard University, and by others who have written on the subject.

I am glad to learn from your paper that the literary emporium has lectures to the young on Sabbath evenings; too much attention cannot be paid to this class in all our cities; and I would say in conclusion on this point, that in addition to the series of sermons in New York above referred to, there were delivered several other lectures last evening in various churches for the special advantage of those in the spring-time of existence.

MISSIONARY MEETING.

The Female Missionary Society of the Methodist Episcopal Church in Mulberry St., held an anniversary last Sabbath evening in said church; this is one of the most active auxiliaries of the parent institution, and numbers among its managers many ladies distinguished in the religious and literary world; Rev. E. E. Griswold, the pastor of the church, presided; Bishop James and Rev. Dr. W. Bristol, of the Onondaga Conference, made addresses; the last brother has been preaching in several of our churches on the Sabbath and week evenings for sometime past with great acceptableness; he may be called a characteristic minister, by which I mean his style is *au genre*, somewhat similar to that of Rev. Dr. Dempster; the tones of his voice are also like the Doctor's, very clear and emphatic; Bro. B. makes a favorable impression on all who hear him. The collection on the above occasion amounted to a respectable sum.

THE LATE EXPLOSION OF A STEAM BOILER.
It is now ascertained that *sixty-seven* were killed and *thirty* wounded, thirty-two escaped or were not in the building, three are missing—*wholly* unknown—*one hundred and thirty-six*, by this dreadful catastrophe, the mournful event awakens general sympathy in behalf of the wounded and of the families bereaved of parents and children by this heart-rending calamity; more than three thousand dollars have already been collected for the relief of the sufferers, and additions are being daily made to the amount. I presume there has never happened in our city an accident attended with so great destruction of life and limb; my prayer is, that this dispensation of Providence may have its uses in all parts of our extended country; let the unprepared see to it that the great change be wrought in them before the great change come upon them.

REVIVALS.
I suppose you are aware this is the season in New York for protracted efforts in behalf of the cause of the Redeemer; nearly all, if not all, our churches have had or are now holding their meetings; a gracious influence prevails in the congregations, and in all, more or less, have been gathered into the fold of Christ. The large and flourishing charge in Bedford St. has been peculiarly blessed; meetings have been held there for more than nine weeks, and are still continued; Rev. S. Van Deusen, the pastor, informs me that *two hundred and fifty* have professed faith in the Saviour during the progress of the exercises, and of these *two hundred* have joined his flock; this is truly a glorious result, cheering to the heart of the Christian; and while sinners are coming to the Saviour, the higher attainments in grace are earnestly sought after by many professors; indeed I never knew a time like the present in the latter respect. Holiness is the subject of conversation in social interviews, the text of numerous sermons and the theme of essays; one of our oldest and ablest theologians. May the intensity of feeling in reference to this great doctrine continue and increase, until the church of Christ become what it ought to be, "the light of the world."

Yours truly,
OTISNIEL.

NEW JERSEY CORRESPONDENCE.

Sabbath breaking in New Jersey, its evils—Law of the State nullified—Bathurst incorporated the great cause—Meeting at the Capital to lessen the evil—Gov. Haines—Dr. Edwards and Magie—Rev. Messrs. Porter and Tuttle—Resolutions.

Trenton, Feb. 12, 1850.
In no State of our Union is there more desecration of the Sabbath by railroad traveling than is witnessed within the borders of New Jersey. The great highway of the nation crosses her limits, with the great cities of New York and Philadelphia at each end. Hundreds of thousands pass over it every year, and often thousands daily.

The quiet and beautiful towns along these routes—Newark, New Brunswick, Princeton, Trenton, Bordentown, Burlington, &c., &c., are filled with pleasure takers, and the dissolute from the large cities, Sabbath after Sabbath. Thus the good order and peace of society is disturbed, the rights of the people are invaded, and the laws of the State nullified, for they protect here the sanctity of God's holy day.

Heretofore the railroad corporations seem determined to resist the right. Mammon or *Californianism* (may I not coin a word like Emerson) heretofore, is the root of the evil. The companies, it is said, realize more money on the Sabbath than any other day. What an outrage! Thus the privileges granted by our Creator and the laws of the State hallooing the Sabbath, are violated and trampled under foot!

The Legislature is now in session at Trenton, and memorials have been presented for aid to enforce the Sabbath laws. To strengthen the application a public meeting was held a few evenings ago in the Assembly Chamber. It was a glorious gathering, legislators, clergymen and crowds attending. The ladies, ever ready for good works, filled the galleries. Mr. Nixon, Speaker of the House, nominated Hon. W. Marsh, President of the Senate, to preside, and Gov. Haines named the other officers from the State Assembly.

The venerable Dr. Janeway read from Isaiah 17th and 26th, most appropriate selections, as an introductory exercise, when the Divine blessing was invoked by Rev. M. Porter, of our own church. Governor Haines then stated the objects of the meeting. It was a cheering sight to see the chief officers of this State bear testimony to God's day. "Resting upon the Sabbath," said he, was a command upon which its almighty Author has placed the greatest emphasis, and was binding upon all created beings. He introduced Dr. Edwards, of your State, whose views, as usual were clear, convincing, and abounded with facts and arguments. "The Sabbath law is written in the constitution of both man and beast." This was his theme.

Rev. Dr. Magie, of Elizabethtown, presented an impressive view of our obligation to the Sabbath for the happy social and civil blessings we enjoy. "Why," said he, "can these legislators sit here without the protection of the bayonet, while the French Assembly need a strong military guard to protect them? Simply because, he added, we have and they have not the blessed influence of the Sabbath!" Then he argued, that men have no right to disturb the repose of society, or the day ordained by both divine and human laws. I believe that Dr. M. is the celebrated, powerful *Kierke*, and to his arguments were as unanswerable against Sabbath breaking as they have been against Romanism.

Members of the bar, Messrs. Frelinghuysen and Potts, followed with eloquent and beautiful views. The Rev. Mr. Tuttle, of the M. E. Church, participated in the closing exercises—proper resolutions were adopted, and thus concluded a meeting, which it is hoped will have a powerful effect in ridding New Jersey from the evils and sin of Sabbath-breaking. Men and locomotives should stop their wicked work.

DELTA.

LETTER FROM MAINE.

Convention at Augusta—Resolutions—Elliott Burritt, &c.

Augusta, Me., Feb. 14, 1850.

BRO. STEVENS.—We have had a very interesting State Peace Convention in this our new city. Agreeably to previous notice, which was freely inserted in all the papers in this State, the friends of peace met at Winthrop Hall, on Wednesday, Feb. 13th. It was a most lovely day, and there was a large gathering from all parts of the State. The Hall was soon crowded, and in the afternoon and evening many went away who could not obtain admission to the house.

Resolutions were discussed and adopted, declaring that the cause of peace is the cause of God; recommending a Congress of nations, and pointing out the obstacles to the progress of the principles of peace.

Elliott Burritt interested the audience in the afternoon with an account of the Peace Convention at Paris, and in the evening he delivered an eloquent address on the inconsistency of all war with Christianity. Remarks were also made by Rev. Messrs. Peck, Thurston, Cone, Judd, Tappan, of this State, and E. W. Jackson, of Boston. A deep interest is awakened in this State in favor of the cause of peace; and we trust that all the professed followers of the Prince of Peace may be more fully imbued with the pacific spirit of that Gospel which angels announced, "On earth peace and good will toward men."

Yours,
C. F. ALLEN.

DEDICATION AT BUCKLAND.

The New House—Expenses—Dedication Services—Hospitality.

Agreeably to the notice given in the *Herald*, we met at Buckland, on the 30th of January, for the purpose of dedicating the neat little church erected by the Methodist society and its friends in that place. The house is about 40 feet in length by 30 wide, and taking it from the top of the spire to its foundations, is not unequalled, we think, in the beauty of its proportions, and *neatness* of its finish, by any other in this region. The Female Benevolent Society carpeted the aisles, altar, &c., furnished a neat set of lamps and all the appropriate trimmings for the pulpit and orchestra. The whole expense of the house will be not far from \$1200, and slips enough are already sold to pay the bills; so we can say the house will be free from debt. Their former house was an uncomely structure, near one-half mile from the centre, and just about that distance too far out of the way. Mr. Josiah Griswold favored them with one of the most eligible building spots in the village, himself deducting \$100 from the value of it for the benefit of the society. On the day appointed, the little sanctuary was filled, crowded, and then running over, so that many left without being able to participate in the enjoyment of the occasion. Bro. G. F. Cox, of Westfield, gave us a stirring and powerful sermon from the simple text from the Revelator, "Worship God." It was good to be there, for Christ was in the word. The singing, conducted by Mr. W. Cushman, son of Bro. Cushman, preacher in charge, was of the highest order, and added much to the interest and profit of the occasion. After the exercises, we were invited to partake of the liberal hospitalities of Mr. Griswold, and then enjoyed a pleasant social interview. All that detracted from the enjoyment of the occasion was the absence of their next door neighbor, who had given his heart and hand to the work of preparing this sanctuary, but who, for some weeks now, has been confined to his bed by a severe attack of neuralgia. In conclusion, we would say to all Methodist societies, which may be dying in old dilapidated meeting-houses, built on some bye road in town, just because at the time of building it would accommodate a few prominent members, go and do as our noble-hearted brethren in Buckland have done, and you will prosper better, and accomplish far more good.

Charlestown, Feb. 6th, 1850.

LITERARY ITEMS.

DICKENS will start a weekly journal in March, and on the first of the same month, Douglas Jerrold will produce the first number of a new Magazine.

FREE ACADEMY FOR FEMALES.—The Board of Education of New York has determined to establish a free academy for females in New York city, in which the higher branches of education will be taught.

THOMAS MORE, the poet, is in the enjoyment of good health, physical and intellectual, at his cottage at Slopton, takes his daily walk along the terrace which borders his pretty garden, and drives as usually, each day, in a small pony carriage. So says English papers.

ATTENDANCE AT GERMAN UNIVERSITIES.—At Halle were seventy-two teachers, of whom thirteen belonged to the Theological Faculty, eleven to the Legal, nine to the Medical, and thirty-nine to the Philosophical. There were 693 students, of whom 357 were Theological. Twenty years ago there were 1291 students, of whom 934 were in Theology. Göttingen, which, within ten years, had fallen off, numbered 742 students, of whom 146 were in Theology. Gießen had 450 students; Breslau, 748; Dorpat, 633. The number of Theological students is greatly diminished throughout Germany, which is a desirable occurrence till their theology becomes something better than infidelity.

WISE'S PATH OF LIFE.—Rev. Mr. Corbit, of New Jersey Conference, recommends to his brethren, through the Christian Advocate, this little volume of Mr. Wise in very strong terms. He says:—

"Perhaps the next best way to the preaching of the Gospel and Pastoral visiting, is the dissemination of books published at the Methodist Book Concern. Among these you will find one entitled the 'Path of Life,' by Daniel Sikes. Now, I do not know this book, never having spoken a word to him in my life; but his book is a glorious production; it is full of mental and spiritual riches, and it is full of the life-giving word of God in the hands of every seeker of religion, and every babe in Christ in the land. I have read many books in my short life, but this surpasses all human productions for the person I have named, that I have never perused. I have said that it is full of power; that power consists in its beautiful simplicity of diction and illustration. It will do any man's soul good, who knows anything of experimental and practical godliness. I would to God that the world was full of such books, instead of that frothy and light literature which is cursing it, and propelling souls, purchased by the precious blood of Christ, to perdition. Brethren, preachers of the Methodist E. Church everywhere, get the book and read it, it will do you good. May Heaven bless the dear brother who wrote it, and may he long live to give the church and the world more of his sacred productions."

Yours in the bonds of Jesus.

Washington's farewell address, original manuscript copy, was sold at auction last week in Philadelphia. It was started at \$500, and was knocked down at \$2300 to the Rev. Dr. Boardman, who purchased it for a gentleman at a distance.

METHODIST PRESS.

Southern Methodist and the Colored Population—Conference Review—The "Canada Question."

THE PITTSBURGH ADVOCATE laments the little success with which the Methodist Episcopal Church, South, is laboring among the colored people of the Slave States. It remarks:—

It was chiefly on account of these colored people that the Southern brethren divided the church, and separated from us—that they might have the reader access to them—might be unimpeded in their efforts to do them good—untrammelled in preaching the Gospel to them. At least they said so. And we were not without hopes that whatever evils might be consequent upon a division of the body, there would be at least this good—that the Gospel would have more free course among the slave population. We are not prepared yet to say that this hope was vain. It is too soon yet to pronounce upon the results of the change in respect to the people of color. But we must confess that it has seemed a little discouraging to our expectations that thus far, in her history, the Church South, entirely untrammelled as she now is by any connection with Northern abolitionism, should have had so little success in the colored department of her work. We are not certain, not having the minutes at hand; but if we rightly recollect there was a decrease last year in the aggregate colored membership of the Church South. This year again we notice in several of the Conferences, even in South Carolina, where, according to Bishop Capers, all things pertaining to the colored membership are properly managed, and where no charge of Northern interference can be made, that there is a decrease of several hundred. These things, taken together, and with the considerations before mentioned, seem strange and unaccountable.

THE SOUTHERN CHRISTIAN ADVOCATE reports a gracious revival as the result of the late Mississippi Conference at Natchez:—

It is said that the prayer delivered by Bishop Capers before reading out the appointments at the church, was almost unprecedented for union and powerful effect. The revival continued after the breaking up of the Conference session, with increasing interest, nearly one hundred persons having been added to the M. E. Church, when we last heard from Natchez. What community in the land would not eagerly petition for the holding of an Annual Conference among them, if all the seasons resembled that of the Mississippi Conference in spiritual results?

THE CHRISTIAN ADVOCATE AND JOURNAL again discusses the Canada question in reply to the South Western Advocate. Dr. Peck thus sums up the points established in the dispute:—

1. That the connection between the societies in Canada—at least from 1816 to 1828—was a matter of mutual consent—and consequently might be dissolved by either party without schism.
2. That by the authority of the General Conference the Bishops withdrew their supervision from the Lower Province in 1820, and the societies in that province acquiesced.
3. That the societies in the Upper Province separated themselves from the jurisdiction of the General Conference in 1828, and that body acquiesced in the measure, authorizing at the same time the Bishops to ordain a Bishop for Canada, should one be elected, and should the Canada Conference desire it.
4. That the General Conference of 1832 considered, and decided, that they had no right to divide the property of the Book Concern without the constitutional vote of the Annual Conferences, and thereupon originated a resolution which went the rounds of the Annual Conferences, but which contained no condition as to the form of church government which the Canada brethren should finally elect.
5. That the vote in the Annual Conferences failed, the Southern Conference going strongly against it.
6. That an arrangement, which was considered with in the powers of the General Conference, was finally made—in 1836—to afford the brethren in Canada books at a large discount—considered at about cost—until the year 1852.
7. That not a dollar of the capital stock of the Book Concern has ever been divided to the Canada Conference.

LITERARY NOTICES.

THE HARPER, New York, have issued a new text book of "Natural Philosophy," from the pen of Alonzo Gray, of Brooklyn, N. Y. It is illustrated by between 300 and 400 engravings, and is well adapted for its purpose.—Murray & Co., Boston.

MORRIS MANN'S *Thoughts for a Young Man*, being the lecture he delivered before the Mercantile Library Association of this city, has been issued by Ticknor & Co., of Boston. It is replete with wise counsels for the young, and is also a fine specimen of the eloquent, pungent style of its author.

WORCESTER'S HISTORY.—A new edition of this valuable work is just published by Wm. J. Reynolds & Co. It has long occupied a high rank as a text book, which we think it is destined long to retain. It is also valuable to the general reader as a convenient epitome of the history of the world. Upwards of 100,000 copies of former editions have been sold. See the advertisement.

WOODWORTH'S *Youth's Cabinet for February* is a very fine number. Its reading and engravings are both attractive and instructive. \$1 per ann.—Blake, No. 54 Cornhill.

NEW ENGLAND *Historical and Genealogical Register*.—The January number of this valuable work contains a long list of articles, some of them of real value as historical data, and all of them entertaining to the historical and antiquarian student. The publication is of important service for the illustration of our early annals, and should be well supported. The present number is illustrated by a fine portrait of Oliver Woolcott. \$2 per ann.—Draper, 56 Cornhill, Boston.

PROGRESSIVE PENMANSHIP is the title of a series of "Copy Books," edited by N. D. Gould, and issued by Gould, Kendall & Lincoln, Boston. Mr. Gould is known favorably by his "Writing Master's Assistant," &c. In the present work he has presented a simple and beautiful system of writing, one that cannot fail to be successful if rightly used. We commend it to the attention of teachers.

MASSACHUSETTS STATE RECORD.—The fourth volume of this valuable annual has been issued by J. French, 78 Washington St., Boston. It contains a great amount of statistical and other useful information respecting the State of Massachusetts, and is quite a State directory in regard to the public officers and other public men. It comprises also the usual almanac calendar, with blank interleave.

MEXLEY & Co., Boston, have received from Lea & Blanchard, Philadelphia, another volume of the classical series of Schmitz and Zumpt. It consists of twelve select orations of Cicero after Orrelli's Zurich edition of 1836, and includes most of the emendations of the Leipzig edition of R. Klotz. The notes are brief, but numerous and pertinent. This is one of the best classical series ever presented to the American public.

SCARLE'S *Christian Remembrance* has been issued in a very neat little volume by Carter, New York. Scarle is well known as the author of several valuable theological works. The present little volume is a practical treatise on the higher truths of spiritual and practical religion; a most precious companion for the closet.—Gould, Kendall & Lincoln, Boston.

The same publisher has issued in similar style, *Boys' Golden Treasury*, an invaluable work, which we have before noticed.

Bishop Hall's *Life*, by Hamilton, is also published by the same house in the same style.

GODEY'S *Lady's Book for March* contains some twenty or more engravings, and articles by Simms, Tuckerman, Mrs. Elliot, Mrs. Neal, &c.

